THE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

May, 1954 — No. 5

The cover shows liberal church men and women engaged in discussing vital questions of contemporary life. Here some of the members of the "Round Table" of the Elgin, Illinois First Universalist Church consider the Freedom of the Press.

Arthur Peacock, British Universalist minister and director of the Royhill Universalist Summer Educational Center, England, gives us the first of two enlightening essays on **Minds in Movement** outlining religious trends in the Orient and the relations of these trends to religions of the West. In this number, Mr. Peacock discusses **Contemporary Trends in India.**

John Smith Lowe, Churchman, Citizen, Friend, died suddenly March 23.

Roland Gammon completes his series on The Mighty Adventure of Prayer in this number with a frank discussion of **Discovering the God Within.**

Brainard F. Gibbons, general superintendent of Universalist Churches, in his **Conversations With Universalists** speaks of aspects of the experience common to all men and women who walk through the "valley of the shadow" of bereavement.

The Universalist Service Committee announces the **1954 International Institute** at Ferry Beach and the **World Citizenship Camp** at Unirondack, Beaver Lake, New York, and the Department of Education gives us a **Preview of 1954 Institutes.**

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Minds in Movement

I. Contemporary Trends in India

Arthur Peacock

The phrase "Minds in Movement" was first used by the Indian Prime Minister, Pandit Nehru, to describe the movement now surging in all Asiatic lands, challenging the old order, the old institutions, affirming the need for a fuller life based upon social justice and equality of opportunity.

THE fact is, that granting political independence to India, Burma, Pakistan and Ceylon has not only brought about a radical change in the relationships between these lands and our own, but it has also begun to show its impact upon the contemporary religious situation.

In the first place, the new states in Asia have brought an end to the Christian Mission as it has been known since the days when the Bible was first taken to the East by the chartered trading companies. In these new independent nations the principle of religious freedom, of worship, is readily granted. But freedom of worship is interpreted very often in a much narrower sense than it has been hitherto in our own country.

To us, freedom of worship implies not only the unfettered right to hold services but also the right to engage in propaganda, evangelism; to try to change men's minds.

The tendency in India and the East generally is to agree that there shall be no interference with the right to worship; there is a readiness to welcome the continued social and educational activities of the Christian mission but there is a very definite feeling against any form of proselytizing.

At once, this challenges the position of the Church, particularly in South India, where the new organization begins to take root. The right to engage in propaganda is fundamental to traditional Christian churches. The Christian faith is essentially a missionary faith. Up to now there has been no official interference with the functions of either the church or its auxiliaries but radical public opinion in the Hindu community has revealed its deeply felt feelings.

The Home Minister in the present administration said recently, "Everyone in India is free to propagate his religion, but the Government does not want people from outside to come and do that." He went on to say, what I have indicated already, that the social, health and educational activities will be welcomed but that "if they — meaning foreign missionaries — come here for evangelical work, the sooner they stop it the better." The Minister's speech aroused considerable anxiety among Christians. One spokesman for the latter argued that the missionary objective was not proselytism, which has to do with numerical weightage. It is evangelism, sharing with others that which cannot be withheld. Evangelism is motivated by love: proselytism by pride.

The Indians, in the light of their experience and of missionary work in the past, find it difficult to accept this attempt to distinguish between the two activities. Apart from the innate Hindu dislike of proselytism at any time there is considerable concern over evangelism because of its social and political implications.

In the main the Christian converts from Hinduism have come from the scheduled classes. It is argued these people were in no real position to respond intellectually to the appeal of Christian teaching. They were in a position only to respond to the innumerable forms of help which the missionaries showered upon them. Further resentment towards the Christian community arises because, in the past, it has regarded itself, and trained its people to regard themselves, as a separate society, with allegiances different from and in every way superior to other religious and cultural institutions of the nation.

This position has repeatedly reacted badly against the converted scheduled classes. Uprooted from the culture, habits and customs of their own people, they have found themselves the subject of persecution. Some of them have suffered acutely, especial-

ly in villages where aggressive Hindu nationalism exercises influence.

More Liberal influences in Hinduism deprecate the Christian mission because while so often negative and condemnatory in approach, it has presented a form of Christianity very far removed from the teachings of Jesus as understood by Hindu and non-proselytizing Christians.

In this, both left and right wings of Hindu thought are united. Any religious effort that causes separatism is deprecated. This does not mean that they want to curb or expel Christianity from their land. What they want to do, rather what they insist must happen, is, that Indian Christianity must integrate its life within the sisterhood of religions in India. For centuries there has been the body of Syrian Christians at Kerala living on good terms with Hindus because of the non-proselytizing character of their witness. Their position has never been just tolerated: their position has been accepted. The power and respect accorded them was shown by the regard given their protest when the constitution of Syria was remodelled and an attempt made to make Islam the national religion.

In due time, we may find ourselves challenged by this endeavour to narrow down the meaning of freedom of worship. It is known to us all that in Soviet Union and Iron Curtained countries, where the State church and the administration are very closely linked, something of this kind has happened. The considerations involved in the Asian approach may be different but the outcome may not be dissimilar.

In the partition area we have the regrettable instance of Sikh shrines being in Muslim-dominated territory and of a small minority finding it acutely difficult to follow their traditional ways of living and worship. It has led to considerable migration of Sikh population. Of course, the Muslims declare the contentions baseless but as our modern world knows, so often there are subtle means of exercising pressure, fostering interference and achieving the ends desired.

This is a situation that needs to be watched. Already in Burma there have been clashes in the Press between Catholics and Buddhists over this kind of happening; the Buddhists have found a telling point in reminding Catholics of their present-day behaviour to Protestants in Spain.

So far, I have dealt almost exclusively with the situation that political independence has brought to the Christian Mission. I would now for a few moments turn to the effect it has had upon the religions rooted in the life of these countries.

Conscious that they are now a nation participating equally with others in world affairs, Indians have revealed a keenness to awaken their own people to the greatness of their spiritual heritage. One of the early acts of the Government was to seek the return to India of Buddhist relics which had been kept for many years at the Victoria and Albert Museum. Their return was prefaced by the erection of a special building to house them and when the dedication ceremony was held the Prime Ministers of India and Burma attended with distinguished leaders of religious and philosophic thought.

Fifty thousand people attended this ceremony including three thousand Buddhist monks. Radhakrishnan, who presided, said, "Buddhism is coming back into its own. It is returning to the pinnacle of its glory. A cultural renaissance is going on in India and this is essential in any land which has won its independence."

The Indian Government has, through its Education Ministry, sponsored a study of Hindu philosophy and a two-volume work has been issued here and in America. There is another volume on contemporary Indian thinkers. The influence of India in Unesco affairs is shown by the publication of a study of Gandhi philosophy and techniques. Gandhi's influence in India and in the world generally is considerable and while that influence continues to permeate the Hindu outlook, there is little likelihood of a really aggressive approach to Christianity.

But how long that influence will hold is problematical. China is very close to India and the far-seeing economic changes effected there so promptly by the People's Government causes the Indian masses to ask, Does the way of China provide a solution to their problem? . . . One thing seems certain. However effective Gandhian methods may have proved in the past, however fine his tolerance of outlook and his peaceful ideals, he was very much lacking in a sense of realism when it came to considering how the standard of life for the Indian masses was to be raised. Russia and China have shown what the tractor can achieve: how industrialization can overcome hunger and make possible a fuller life. The spinning wheel is out of touch with present-day requirements. Hindu thought has need to be realistic if it is effectively to help its people and combat the growing and challenging impact of Marxist communism in Asia. We must recognize, however, that one of the great resources

of Hinduism is that it has repeatedly revealed its capacity to shake off crude concepts, outward belief and practices, and to absorb new influences. Our own friend, S. K. George, has declared, "Indian Christianity if it is at all alive to the situation has to bethink itself, orient itself to the new India. . . . Christianity may indeed have to go down the throat of Hinduism and get digested within, so that it may be thoroughly assimilated into the life blood of Hindu dharma in order to produce the fruits of the spirit that its Master intended it to produce in all mankind."

Synthesis lies at the very heart of Hinduism and accounts for the effective steps towards reconciliation revealed by India's spokesmen in the assembly of the United Nations. An instance of this process of synthesis at work, linking all that is best in Hindu thought with a contemporary application, is revealed by what is happening in Pondicherry where followers of Aurobindo carry on their activities.

Aurobindo was a Hindu who received a Cambridge education. For some years he, like Gandhi, was in the heart of the struggle for political independence. Then he abandoned politics for the cultivation of the spiritual life. He wrote a number of books, and established an Ashram at Pondicherry. After some years he went into retreat, leaving a French woman colleague, known as the Mother, to carry on. Aurobindo is less known here than Gandhi although he has written considerably more than the Mahatma. Students of Hindu philosophy are well acquainted with him and it has been claimed that he may yet prove a greater twentieth century influence than Gandhi.

Aurobindo has shown that he was alive to the fact that there must be movement at the heart of tradition. There must be the readiness to discard the old, if necessary, and not be afraid of embracing the new, even if it sometimes causes pain. Although his early political activities brought him into conflict with the authorities, he did not develop disapproval either of them or of Western methods.

His teaching of the Integral Yoga provides an indication of this. Like all Yoga practices it seeks that peace of mind that leads to union with the Divine. But from it are absent that emphasis of vagueness, of an inactive mysticism, world-negating, and world-retreating, as is found in some aspects of Hindu teachings. It is stressed very much that man's spiritual quest should not end his ethical and humanitarian endeavors. On the contrary, the cultivation of the spiritual life should help man make a more effective dynamism of his altruistic aspirations. The two must go hand in hand.

The Christian approach as stressed in the story of the mount of transfiguration; the retreat for a while to reflect, to gain deeper insight, a broader view; then the return to the world to practice and implement is accepted. Two things are needed. An aspiration that calls from below: a Grace from above that answers. There is concern too with the dignity of the human person: with the sacredness of human personality.

At Pondicherry, Aurobindo built up an Ashram where now several hundred people live in community: after his death his woman colleague carried on and through her initiative a University Center was established three years ago.

Its achievements in a short period are indicative of the interest and enthusiasm aroused. Fine buildings have been erected not only for the educational work and for the students' residences but also workshops and laboratories. A panel of scholarly teachers is established and a curriculum worked out.

There is, of course, prior stress on the spiritual disciplines but there is practical and technical training in a variety of topics, for the integral yoga is concerned with the whole man. At this moment there are eight hundred students in residence. To it people are coming from all parts of the world. In other lands groups of Aurobindo students are forming. A publishing organization has been founded.

Aurobindo's teaching makes appeal because of its all-embracing character. Students are encouraged to study and to play. Boxing, gymnastics, tennis and other games have a definite place in the curriculum.

All this is very new. You may feel this is likely to be a localized effort but a quarter of a century ago few of us would have rightfully assessed Gandhi's influence in our time. Today a gospel of action appeals to the young. At Pondicherry there is the twin combination: a concern with action and with the spirit. Its character gives it a unique opportunity to capture the mind of young intellectuals who might easily get caught up in the communist setup.

So far as Christian Mission is concerned, if new vitalizing forces stir with the religious life of India, Christianity is not likely to grow and its stock arguments regarding the escapist tendencies of Hinduism and Buddhism will not stand. An entirely new approach will have to be made.

(To be continued in June)

John Smith Lowe

Churchman, Citizen, Friend

John Smith Lowe and John Smith Lowe, III

DR. JOHN SMITH LOWE, for eleven years superintendent of Universalist churches, died suddenly at his home in Rockland, Maine, March 23.

Dr. Lowe had preached on the preceding Sunday and officiated at a funeral service the following day.

John Smith Lowe's service to the Universalist Church covered more than a half a century. In 1951, the Universalist Church of Immanuel was joined by the entire city of Rockland, Maine in celebrating the fiftieth anniversary of his ordination to the ministry. Before becoming general superintendent in 1917, Dr. Lowe had served churches in La Crosse, Wisconsin and Providence, Rhod Island.

It was John Smith Lowe's leadership that rallie the scattered and poorly organized Universalis churches of the United States and successfully le them to their first major national achievement i the twentieth century. Organizing his campaign fo "men, ministers, missionaries and money," Dr. Lowe led that campaign to a successful conclusion by vigorous personal appeal and example. The finan cial goal of one million dollars for local, state an denominational purposes was oversubscribed. The over-all results of this movement were better organ ization, higher morale, and greater usefulness, lo cally, regionally and nationally.

In 1928, Dr. Lowe resigned the general superintendency to become the minister of the Universalis Church of the Redemption in Boston which was the a Massachusetts Convention church. He served i this church until 1934. In the latter year, he was called to the Rockland pastorate where he remained until his retirement in 1952.

John Smith Lowe never restricted his ministry to parochial or denominational limits. In Rockland, for many years, he was the active and most valued advisor of Alcoholics Anonymous. He was a member of the Rockland Rotary Club and served for a period as its president. He helped to organize the Rockland Film Council and served as its treasurer. He was a thirty-second degree Mason.

The spirit of John Smith Lowe is well expressed in his word to the younger generation given at the time of the fiftieth anniversary celebration. "Be not afraid of the free mind, the free spirit, the free press, the free institutions of religion and education. Defend these ideals with your lives, your possessions and your honor.

"They will eventually lead you through the confusion of a changing world into a world that has changed for the better. Be tolerant toward honest differences of opinion and belief. Be tolerant toward the open, independent mind; trust it; defend it; exercise it.

"Be intolerant toward all forms of totalitarianism: all systems of mental slavery. Be intolerant toward

all forms of injustice, moral delinquency and corruption. The evils of a free state may be painful at times, but the evils of the police state are intolerable."

Dr. Lowe has gone from us but is not lost to us. His spirit lives and serves in this world wherever there are Universalists with courageous loyalty to the high ideals of our faith. It seems appropriate, therefore, to end this brief memoir with a moving incident recorded by Franklin P. Lincoln in the *Portland Press Herald.*

"Among the many folks who are going to miss the Rev. John Smith Lowe, D.D., is a little feller named John Smith Lowe, III.

"Johnny's four now. Quite a bit older than when he posed for Jim Moore's very human picture of him and Gramp. He and Gramp always were real pals.

" 'Twas only a few days before Gramp died so suddenly in his Rockland home at the age of seventy-five that Johnny and Gramp went down town. They bumped into mailman Wesley Thurston, and stopped to exchange the time of day.

"Wesley didn't recognize Johnny as Dr. Lowe's grandson. He did note Johnny was missing a mitten and asked him if he'd lost one.

"Now Johnny's a laconic little feller. He reduces all conversation to 'Yup!' when possible. So he gave Wesley a 'Yup!'

"Wesley, engrossed in helping hunt for the mitten, didn't hear Dr. Lowe say he was going to step into a store for a minute. By way of making conversation Wesley asked Johnny if he were lost.

"Johnny gave him another 'Yup!'

"So Wes trotted him over to the police station and left him with Chief Bernard 'Bun' Thompson. Johnny had a swell time there until a woman who dropped in identified him.

" 'Bun' popped Johnny into the police car and headed for Johnny's Masonic street home.

"Meanwhile, Gramp finished his business in the store and was horrified to find no Johnny on the sidewalk. He instituted a search by friends who came along. Finally someone suggested checking at the police station.

"By that time, 'Bun' was knocking on the door of the Lowe home, with Johnny in hand. Johnny's mother, Mrs. Frances Lowe, answered the bell. 'Twas her turn to get panicky.

" 'Why, Johnny!' she asked, 'Where's Grandpa?'

"Johnny, happy after his ride, was suddenly loquacious.

" 'He got lost,' he grinned."

We concur with Mr. Lincoln's conclusion, "Gramp isn't really lost this time, either, Johnny."

E.H.L.

Ministers of music — the Senior Choir of the First Universalist Church, Barre, Vermont.

The Mighty Adventure of Prayer

III. Discovering the God Within

Roland Gammon

JUST as petitionary prayer, or the individual seeking of God, becomes absorbed in mystical prayer, or the union of the inner soul with the Oversoul, so mystical prayer leads to intercessory prayer, or prayer for the good of others. Intercession is, at once, the means to and expression of your love for your neighbor. *You cannot,* for example, *show either rancor or ridicule toward anyone whom your private prayers recommend to the love of God.*

Thus, intercessory prayer works two ways. You intercede with God in behalf of someone you love; you learn to love anyone for whom you intercede. Such selfless praying, which is possible only after the preparation of mystical and adoring prayer, becomes the steady purification of the pray-er, the promoter of his true friendship and loving relations, the best cure of all that is perverse, selfish, and hateful in him. As the English Protestant, William Law, once wrote, "By considering yourself as an advocate with God for your acquaintances, you will never find it hard to be at peace with them or yourself."

A great New York minister tells of a business friend of his who expected eventually to become president of a big corporation. However, when the president died, an outsider was chosen for the job and the disappointed vice-president became bitter and unforgiving. He even let his disappointment curdle into hatred and, although he carried out his surface duties, his work suffered. Finally, he confessed his problem to his minister, who let him read an old prayer by an unknown author, "Teach me, O Lord, to be gentle in all events, especially in disappointments. Let me put myself aside and pray for others. Let me use the suffering that comes across my path that it may mellow, not embitter me; that it may make me patient, not irritable; that it may make me broad in my forgiveness, not narrow, haughty and overbearing."

The man went home and that week end prayed for himself *and for his rival.* On Monday morning when he entered the office, he saw the new president. "Hello, John," boomed out the vice-president almost before he realized it and in a voice hearty with new friendship.

"Good morning, Tom!" replied the surprised boss. "Come inside, won't you? I need your help on a problem." In prayer for another, as well as himself, Tom overcame his inner resentment with love and his office setback with faith and friendship.

As much as it helps you, intercessory prayer also helps those for whom you pray. It must, both in the old religious sense of increasing God's grace and in the new parapsychological sense of mind over matter. Prayers for a friend, an enemy, an invalid, a President or Prime Minister, can actually aid and influence them through enfolding them in divine love, on the one hand, and through transforming psychic energy into physical strength, on the other.

Hollywood's glamorous June Haver, who recently surprised the movie capital by announcing she was going to become a nun, proved the power of intercessory prayer in the saving of a wounded Korean War veteran. She had first met Ricky Saunders, paralyzed from the waist down by a shrapnel burst on Iwo Jima, when she visited the Los Angeles Veterans Hospital. A year later while holidaying in Rome, she received a wire from her sister Evie, "Ricky has just had his operation . . . they say he hasn't a chance to pull through".

Immediately, June decided to fly to Lourdes where for many people, prayers seem most effective and the veil between heaven and earth seems thinner. Intermittently, for two days, she prayed on the grotto's cold wet stones — not merely that Ricky would live — but that he would conquer a despair born of six years' paralysis, that he would learn to say, "Thy will be done."

Two weeks later when she stepped from a plane into the sunlight of Hollywood's International Airport, Evie rushed up to greet her . . . and then she was talking about Ricky. "When I sent you that wire, no one expected him to live. But, suddenly, he began to get better, not just physically, although that was miraculous, but mentally, too.

"You wouldn't recognize him now, June, he's so

completely changed. He doesn't have to lie flat any longer, but can sit up in a wheelchair like the others. Now he's almost well enough to leave the hospital and move into a house of his own . . . all within two weeks."

To those who pray earnestly, prayer is always a miracle. In our surrender to a larger life undergirting us in our awareness of divine means and ends as one, we recognize the results of prayer as what professor Karl Schmidt calls, "true heralds of the true God." Millions, who have discovered God's availability in prayer, have proved His power on their own pulses.

"Men of God," as Gerald Heard has eloquently said, "when wholly committed to the divine quest, know these three things: 1. that God exists, this Eternal being, infinitely wise, loving, powerful and concerned; 2. that He wishes to be known; and 3. that, in the main, we do not know Him. Realize this, and you have a basis for living; know this, and the best of your life will be a tremendous struggle to know Him more."

Moses was no exception, when in a dialogue with God, he requested the Lord's name that he might identify Him to the people. God replied, "I am that I am," meaning that He would be found in every occasion and His grace would be available to us everywhere and always. When you recognize God working in your own experience — performing miracles and wonders out of love for you — you cannot but love Him in return and work with Him, not against Him.

St. Francis of Assisi, hoeing his garden and adoring God in his adoration of nature, was asked what he would do if he suddenly learned he had to die that evening. He replied, "I would finish hoeing my garden". In other words, trusting God, drawing on Him for strength, resigning one's own will to His, he would finish the work God had given him to do. So each of us today, whether entering college or harvesting a crop, whether raising a family or running an office, must fulfill the present in sacred response to the Eternal.

During the early hours of the Battle of Gettysburg, Abraham Lincoln paced restlessly up and down as battle reports poured into the White House and the destiny of the United States hung in the balance. At an hour when his aides felt panic-stricken, Lincoln went into his room and shut the door. The great war President had nowhere to turn except to God.

Lincoln, himself, recalling this personal and national crisis, told a friend, "I told God I had done all I could and that now the result was in His hands; that if the country was to be saved, it was because He so willed it. The burden rolled off my shoulders. My intense anxiety was relieved and in its place came a great trustfulness." Today, as in Lincoln's day, God is a "very present help in trouble" if you have the will and wisdom to turn to Him.

But, just how, you ask, can I turn to Him, just how can I pray better? Just as you learn to love God by loving, so you improve in prayer by praying. Just as you can't boast well-toned muscles if you never exercise, so you can't feel the spirit's vital leaven if it is never sought or served. For, the altar stairs of prayer form an endless progression upward; and you have to climb the steep ascent of heaven alone. "The breeze of divine grace is forever blowing," said India's great-souled Ramakrishna, "simply hoist the sail."

Unfurl the sail of your ego-centered, body-bound spirit, open yourself to the divine wind of the Infinite. Lay hold upon the greatness of God and know that He has given us, not the spirit of fear, but of love and power. First, in humble repentance, hush and bless yourself with silence. Steady the will; quiet the mind; get yourself perfectly still and wait, wait patiently, upon God. Very often the best prayers consist in just this kind of silent communion; very often your restless mind and troubled spirit are soothed in a silent sea of grace. "The fewer the words," said Luther, "the better the prayer."

When you do speak, let the soul speak for itself. Pray with the utmost sincerity and intensity of your being, for with or without words only the sincerest worship wins peace from within or grace from above; truly, words without thoughts do not to heaven go. In deepest faith and devotion, then, you humble yourself before God; in complete honesty and earnestness, you confess your sins, express your sorrows, ask His guidance and grace to fill your wants; in spontaneous joy and aspiration, you delight yourself in the Lord, untying your spirit and letting it soar, overleaping the bounds of mind and body and springing into the heart of God. In this ascent, in this quieting of the surface mind, in this dying to self and living to spirit, you again become a child of the Eternal. This is the Way, the Truth and the Life of Jesus, who told His disciples, "Except you become as little children, ye shall not enter into the kingdom of heaven."

From silent communion or speaking praise, from asking things for yourself or requesting benefits for

others, you progress in prayer to that love of pure divinity which makes possible the soul's union with God. Here, the mind, imagination and will play an inevitable part. The mind considers the perpetual miracle of the world and perceives God as both the Self of the perceiver and "That by which all this world is pervaded." The imagination contemplates the beauty of God, whether iridescent in nature, radiant in the Inner Light, shining in the good deeds of men, or "revealed in the face of Jesus Christ". The will resolutely chooses and directs, excluding all negative and downward thought, returning the mind again and again to its radiant center, daring to follow wherever the Light leads. Thus, slowly, painfully, fitfully, your whole being moves forward on the way. Thus, prayer becomes, as England's Father Andrew has said, "A movement of the whole self Godward."

So, finally, you reach the point of progress where you practice God's presence wherever you are, whatever you are doing, whenever the spirit moves you — on waking and on going to bed, at work and at play, in joy and in sorrow, in private meditation and in the stream of the world. However imperfectly, however ineptly, you try to relate your thoughts, talk, attitudes and actions to God; you try to give every emotion, impulse and reaction a turn to Him. So, gradually, as you learn life is a constant want, you make life a constant prayer. So, as you learn that spiritual life is nothing but *God's spirit working within,* you cultivate that spirit with all your might. So, as you pray without ceasing, you make your whole life a prayer.

According to God's grace and our individual diligence, then, all of us know levels of prayer ranging from bedside nursery rhymes ("Now I lay me down to sleep . . .") to church benediction ("The Lord watch between me and thee . . .") to personal inspiration ("The kingdom of heaven is within you"). In my own experience, however fitful and faulty, I know progress can be made; however tardy and uncertain, when I take a step toward God, I know He takes a dozen toward me. For, prayer is not overcoming God's reluctance, it is responding to His highest willingness. "It is only heaven that is given away," Lowell once sang, "it is only God may be had for the asking."

In childhood, of course, our asking is almost solely for ourselves. I know mine was — self-centered little prayers requesting a kind of cosmic Santa Claus to give me a new sled or electric train, baseball or boxing prowess, name and fame as some jack-sized hero or lover — and this elementary-type prayin continued far into adolescence. So, at the age o ten, I prayed to be able to outrun and outjump th other members of my Caribou, Maine gang; a thirteen, I prayed for power to pass my one-hundre yard swimming tests and become an Eagle Scout; a sixteen, I prayed to become a better dancer, a fine athlete, a greater "ladies' man"; at eighteen, I no only prayed to be Colby's Big-Man-On-Campus, bu to dazzle every coed, win every speaking contes capture every campus laurel from "making" Ph Beta Kappa to delivering the Commencement Ora tion.

The first break in such egotistical prayer, with it emphasis on getting instead of giving, came with a love of nature and an increase of church-going i my mid-teens. Really "seeing" a sunrise on a Maine lake, the moon-silvered Atlantic washing Bar Har bor beaches, the slow burst of beauty in a sweet heart's smile, I experienced for the first time a sens of Eternity in life; really "hearing" the glory of the Christian message, I felt "through all this morta dress bright shoots of ever-lastingness." *In commun-ion with God in nature, my ego for the first time suf-fered eclipse;* in adoration of the beauty of worship my thoughts for the first time turned away from self Gradually, although then I didn't know it, such prayerful contemplation expanded my conscious-ness, led to the discovery of beauty in literature, art, music, religion, work, and *in other people,* and pre-pared the way for progress from a self-centered condition to a God-centered condition.

This progress of prayer from the individual to the universal continued unevenly from adolescence into manhood. More and more as mystical communion enabled me to find my identity in a Self beyond the self, I developed the habit of making prayer a paen of praise, an act of thanksgiving. More and more the inspiration of nature, the uplift of church-going, and just the bliss of being alive stirred me to thank God for His manifold blessings. As college ended, as I got my first job with the *Portland Press Herald,* as I traveled through Europe's "two and thirty palaces" before the outbreak of war, I realized how rich had been my heritage and how compassionate God's grace. I realized that everything I had won and gained, indeed, everything I was in mind, body and soul, resulted from His infinite love and, therefore, I tried to say "thanks" and praise His name. I did not abandon the petitionary position of "Ask and ye shall receive" (who can at twenty?), but wherever I went and whatever I did I heeded the psalmist's call, "O

sing unto the Lord a new song; bless the Lord, O my soul, and forget not all his benefits." Thus, steadily, thanksgiving and communion combined to dissolve the ego-erected limitations of prayer; thus, gradually, prayer became a giving of oneself to God as well as a getting of oneself from Him.

Such joyful communion and ceaseless thanksgiving prepare us better than we know for the inevitable prayers of sorrow. Our times of prayer become times to sanctify all other times. How important this spiritual reservoir may be, I discovered in seeking my first magazine job in New York, surviving the tests and trials of big city journalism, suffering the flings and arrows of adolescent love, flying round the world with the B-29's in World War II, above all in the slow death of my mother from cancer. As death is the final mystery of life, so it is the final test of prayer. I prayed that she might live — and, although after a two-year illness, she died — I know prayer refreshed her disease-wracked body. In prayer after death, I felt her spirit along my heart more strongly than I had in life. In prayer after death, I *knew* that she lived.

Who rises from prayer a better man, his prayer is answered. God does not grant us all the *things* we ask, for the simple reason we often do not know what is best for us. But He never fails to give Himself. Without cavil and without coaxing, He is omnipresent as well as omniscient; personal as well as impersonal; all-loving as well as all-powerful. Prayer, thus, becomes a divine romance in which God discovers us and desires and gives Himself to each of us. So, Ausari of Herat could pray, "O Lord, I, a beggar, ask of Thee more than a thousand kings may ask. I have come to ask Thee to give me Thyself". So, Augustine himself pictures God as saying to you, "My son, why is it that day after day you rise and pray, 'My Father, my God, give me wealth!' Ask of Me better things than these, greater things than these. Ask of Me spiritual things. Ask of Me Myself".

This, then, is the purpose and perfection of prayer — union with God. In prayer, we come to know ourselves and, in knowing ourselves, we know the Father, Mother and Holy Spirit. Prayer may be a sigh, a groan, an ecstasy of the soul, but whenever it is sincere it refills the wellsprings of our being as it increases the fruitfulness of our lives. And, whereas in this age of anxiety, we are known by our fruits just as surely as Moses in the Exodus from Egypt, Socrates in the Age of Pericles, Erasmus in the turbulent Renaissance or Tom Paine in Revolutionary America, so we must draw ceaseless strength and serenity from the privacy of prayer. If we so proceed in prayer, the Holy Spirit will proceed in power in our lives. If we so obey the Voice's insistent command, we will regain our spiritual identity from the twentieth century's faceless, faithless mass man. If we so love God that His will not ours may be done, our waywardness and evil-doing will cease and we will become the radiant right-doers He intends. For, when we pray as we should, we endeavor to live as we pray. True prayer, then, becomes a way of life.

THE BIG FAITH

When we speak of the Universal Fatherhood of God, we think of a mighty God of the Universe — a mighty Creator of the sun, the moon, the stars, and every form of life in existence. We think of a unity of all things with the Great Creative Power of the universe as the central control. Thank God that this is so!

When we speak of the Universal Brotherhood of Mankind, we think of a friendly brotherhood of all men and women on earth, with only a fleeting thought that there may be other planets with greater civilizations than our own. We think of ourselves as the highest form of animal life on earth, and endowed by our Creator with a potential power of direct communication, often referred to as *spiritual contact,* with our Maker. This does not make a God out of man, but it does give birth to the expression of "man as a child of God". The relationship is often called a partnership between God and man.

To me, it was this faith in direct *spiritual contact,* combined with a deep reverence and humility, and a sincere desire to interpret God's Will to mankind, that placed Jesus of Nazareth in the forefront as the greatest spiritual leader of the ages. The man of Galilee, the lowly carpenter's son, found out the true meaning of partnership with his Creator, and thereby unlocked the portals of a "limitless reservoir of power and enlightenment".

Therefore, if we aspire to be worth-while *children of God,* our hearts and minds must embrace a big faith. The Universal Fatherhood of God, the Universal Brotherhood of Mankind, and *Spiritual Partnership* must be the basis of our religion. The ultimate results will be happier and better ordered lives, greater concern for the well-being of others, and an advancing form of civilization.

— Harold C. Perham

II. Who Are These Universalists?

Another letter to the minister of our youngest Universalist Church

Rev. David H. MacPherson

Silver Spring, Maryland

Dear David:

Thank you for your letter of March first with its account of the dedication of the Kutz Memorial Bridge to the memory of a loyal Universalist layman. But more of that later.

Your letter started me thinking again about your original question or rather the question of some of your Maryland public, "Who are these Universalists?"

"I gather that your American Universalism is a New England heresy," said a Britisher to me once. Nothing could be further from the truth. Universalism has been strong in New England but by no means restricted to this northeast section of the continent.

From Maine to California, the ideals of Universalism have been expressed in the institutions of America by loyal Universalist individuals. In fact, in the State of California itself, there is a statue of Thomas Starr King erected to his memory by a grateful people. This Universalist minister was one of the earliest liberal preachers to hold fellowship and serve churches in both the Universalist and Unitarian denominations. Starr King, as he was known to his friends, went to California in search of health. He remained there during the remainder of his too short life and became one of the founders and fathers of the State.

The weather man reports a widespread "high pressure area" over most of the nation this Palm Sunday week end. So there are probably sunny skies over Chicago today, and warm spring air. Many hundreds of Chicago folks will be enjoying their beautiful lake front with its drive and paths and beauty spots. Of those multitudes, few ever heard the name of Charles F. Hutchinson, yet they are all indebted to this Universalist layman for the beautiful breathing spot of their city.

Standing at a window of the old "Stevens Hotel" in Chicago in 1937, and looking down on the beautiful lake front, I was told the story of its genesis by Dr. Roger F. Etz, then our general superintendent. Dr. Etz said that the area in the early years of the century was in a fair way to becoming an ugly industrial slum. It was turned from this fate by the persistence, the vision, the skill, and generosity of Mr. Charles H. Hutchinson.

Charles F. Hutchinson, loyal and active Universalist layman, was a man of parts whose vision and generosity combined to sustain the growing cultural life of Chicago. The city, the university, the museum, all shared his benefactions.

Little of this has been recorded anywhere in Universalist history. One enlightening incident in the life of this many-sided Universalist I read in the autobiography of Harriet Monroe several years ago. Miss Monroe was, of course, the founder, and for many years the valorous editor, of *Poetry Magazine.* Early in its career, *Poetry Magazine,* though it had already brought out several promising young poets, was in hard straits. Harriet Monroe went timidly to Charles Hutchinson for help. Mr. Hutchinson not only gave her a generous check for the magazine, but also promised future backing and made good on the promise. Thus *Poetry Magazine* stayed in business and made a great contribution to the intellectual and artistic renaissance of America during the first quarter of this century. With the generous backing of an understanding Universalist layman, it brought out such poets as Vachel Lindsay, Carl Sandburg, Robert Frost and others, now known far and wide.

When Clare Blauvelt was minister of the First Universalist Church in Rochester, New York, and I was serving our church in Canton, Clare used to come to Canton nearly every fall with one or two students for the College or Theological School. On these occasions, he sometimes brought with him or was brought by a young couple about our own age named Louis and Ruth Cartwright. We had some good talk over the coffee cups in those far-off days.

Since then the Cartwrights have served their church and community with distinction. Ruth has been a leader in women's work, locally and nationally. Louis is known over the country wherever men gather to discuss and work out plans for civic government. He served for many years as the successful city manager of Rochester, New York.

When Alice Harrison was doing field work in California last year, she had occasion to talk to a young city manager. During the conversation he noted, "You have a great man in my field in the East, Mr. Cartwright of Rochester, New York." To

which Miss Harrison was more than pleased to reply, "Oh, yes, I know him. He is one of our Universalist laymen."

Last fall I visited the Universalists of Alabama. There I had the great pleasure of meeting the McGowin brothers, Julian, Floyd and Earl, of Chapman, and David Miller of Brewton. These business men are all true to the Universalist faith of their fathers. I found them expressing their faith in terms of today's needs. They are interested in human conservation as well as "natural" conservation.

So you were present and had a part in the service when his fellow commissioners of the District of Columbia dedicated the new bridge across the tidal basin to the memory of the late General Charles W. Kutz. Well, that bridge will always have a special symbolism for us, dedicated as it is not only to General Kutz, good soldier and good engineer, but also loyal Universalist layman brought up in our church in Reading, Pennsylvania, and later member of our National Memorial Universalist Church.

The answer to the question asked us so often, "Who are these Universalists"? is to be found in lives like that of General Kutz and others of whom we have talked. Truly Universalists are all bridge builders, builders of understanding and good will between men.

Very sincerely yours,

EMERSON HUGH LALONE

GEORGE A. UPTON

GEORGE A. UPTON, whose obituary notice appears elsewhere in this number, was associated with the staff of the Universalist Publishing House for eight years. During those years, when problems seemed insurmountable, it was George Upton who helped mightily to keep the manager, the editor, and the staff on an even keel. This he did without dramatics by the very strength of his even temperament. George could be and was cheerful and hopeful without ever giving way to sentimental wishful thinking. He could be and was realistic without falling victim to cynicism or despair. So he was a source of strength and a cheerful companion whose good nature never failed him.

George A. Upton served his church in many, many capacities. This he did without ever calling attention to himself or to the load he was carrying. He was a fellow churchman of whom one could always be proud.

LET'S RETURN TO GOVERNMENT BY LAW

AT long last it begins to look as though there might be curbs put on reckless congressional investigators whose headline-hunting tactics have reached scandalous proportions. We are by no means over-optimistic, however. At this writing nothing actually has been done. Some promises have been made. Some talk about reforming congressional investigation committees has been heard. The proper and leading functions of the Federal Bureau of Investigation, the courts, and the police have been reviewed by the Attorney General.

We most sincerely hope that the talk will result in the so greatly needed reform. Congressional investigating committees are useful devices when they exercise their legitimate functions of ascertaining facts leading to needed legislation. Misused for political purposes as they have been these last few years, they are most dangerous to democracy. Wholesale loose-jointed investigations that produce more scareheads than facts introduce an unwholesome element of confusion that is destructive of due process of law and respect for government by law.

We pray for a return to government by law under which the security of the country and the government is guarded by the duly elected and appointed executive and judicial branches.

WHO SUSTAINS "THE LEADER?"

LAST month we reported the receipt of four thousand dollars for the Sustaining Fund of *The Universalist Leader* for the fiscal year ending March 31 last. A friend has pointed out that it would be interesting and perhaps stimulating to know the sources of this money.

Nearly two-thirds of the sum came from three hundred individual Universalist men and women who believe strongly enough in the importance of maintaining a national Universalist publication to give sacrificially for the paper.

The Universalist Church of America made a generous contribution as did also the Association of Universalist Women. Five state conventions, Massachusetts, New York, New Hampshire, Vermont and Rhode Island, contributed. Two local churches, the First Universalist Church of Lynn, Massachusetts, and the Universalist Church of the Redeemer, West Hartford, Connecticut, added substantially to the total.

If we can double the number of individual contributors this year and add to the number of State conventions supporting us, we can carry on with a balanced budget.

Conversations With Universalists

HELLO there, my fellow Universalists! This month my thoughts are running in what many may consider somewhat somber channels. I do not deem them so. On March sixth my father died. He was a few months over seventy-nine. Nearly three years earlier a heart attack and other complications had hospitalized him for just under eight weeks. Thereafter father never returned to the business with which he had been associated some fifty-seven years. He was in and out of the hospital several times. Otherwise, he was confined largely to the role of an invalid at home, in bed or in a chair by his window from which he gazed silently for hours at the backyard lawn, trees and garden plots.

Father — all of us — knew that his days were numbered and he might go any moment. Consciously awaiting death so long, he must have pondered deeply about it. But he never shared such thoughts as they related to himself. Whenever I sat in his room, father spoke much of people and times long gone. Profoundly concerned, he lamented the decline in character, national and individual; the passing of people of culture, integrity, industry, self-reliance; the increasing prevalence of slick opportunists, cheap chiselers and the like. He was intensely worried over world conditions, particularly Russian Communism and the atom bomb. How could we prevent the doom of civilization? But father's paramount anxiety was over mother. How could she continue to stand the nervous strain and exhausting care his condition demanded? How would she get along after he was gone? You see, father and mother were married over fifty-eight years.

It seems proper to share some reactions to my father's passing with you. All who read these words, everyone alive, will die. Most will experience before their death the loss of someone close. Death is a fundamental issue of life that all must meet. This common fate should not be avoided but should be discussed, not morbidly but rationally. As a minister I felt myself as deeply moved as the bereaved whom I sought to comfort and help. But, whatever my feelings, I was not personally involved. Have the religious assurances, the philosophic and practical advice given others stood up under the impact of my closer contact with death? Yes, they have! Though you may differ, perhaps my inner thoughts, arising from so recent an experience, will help you to find a sane and satisfying philosophy with which to face death. To whom can I reveal something of myself frankly if not to my larger family of Universalists, whose welfare is among my primary concerns?

It was Saturday afternoon when the news came. I was in the backyard in coveralls with ladder, saw, shears, brush and black paint, pruning a pear tree. My wife walked out to me and said tearfully, "Your father just died." Though expected any time, those words carried a surprising jolt without causing an open emotional reaction. We didn't say much. With deliberate haste we merely put the pruning equipment away, changed clothes, packed and climbed into the car for the two-hundred mile trip to New York. Mother was there alone.

We said little during our four-hour journey, too. As our wheels whirred swiftly along the highway memories of father's life raced through my mind in fond review. Dim recollections of him came back as clearly as those of the last time I had seen him propped up against the bed pillows eating breakfast. Every incident recalled from his young manhood to old age was as vivid and real as though we were living through it again. My tender hide stung under the razor strop father had to apply sometimes. I heard his voice in angry temper, humorous repartee, gentle counsel and absorbing anecdotes of fascinating friends in the theater, his one hobby.

Measured by the ideal, father was not perfect — any more than his only son was and is. But, despite wars, depressions, vexing business and personal problems, father was never out of work, never failed to bring home the weekly pay envelope. A steady, dependable man who took care of his family no matter what, a good father whether his son deserved such or not! I might follow this vein indefinitely. Suffice to say that, when we turned into

the driveway of his home, I was well-nigh bursting with pride for my father and my heart was full of inexpressible gratitude to him.

Mother was there, bearing her greater loss well. At first she alternated between weeping and laughing at herself in exasperation for doing so. She soon got on an even keel. In carrying the luggage upstairs to our room, I passed father's door and unconsciously expected to see him in his bed, stretching out his hand and hear him say, "Hello, Brainard! How are you?" The sight of that empty bed, with its smooth counterpane neatly covering the flattened pillows, drove home the first stark realization that father was actually gone.

Before retiring later that night I went out for a little walk alone. It was clear and crisp, and the stars twinkled brilliantly as they do in late fall nights. The immensity and mystery of the universe engulfed me with feelings of baffled, lonely insignificance. Suddenly, father was everywhere—leaning on his rake in a garden, sitting on his backyard bench watching things grow and the wrens darting in and out their house, striding down the road from the mailbox, walking beside me. Then, as suddenly, father was nowhere, nothing that I could visualize, an incorporeal something merged with the immensity of the mysterious universe. Yet, as I gazed into infinite starry space, father's presence completely enveloped me, penetrated the very core of my being. So real was my sense of father's presence, that I talked to him, though no audible word was uttered. I thanked father for all he had done, told him all that he meant to me and — it may have been a prayer — wished him well through all eternity. I no longer felt alone! It seemed that father knew and heard — somewhere, somehow. And the first tears started.

No one realizes better than I how foolish this recital may be to many. Perhaps it was all subjective, hallucination, self-deception, resulting from suppressed emotions. Call it what you will, and I'd likely agree. Still, that experience — whether caused by supercharged imagination or what — was as real and personal as any association with a living individual. I'm glad and grateful that it happened, for I cherish the comfort and peace it brought — whatever explanation anyone may have for it. Indeed, that survey of father's life while driving and the weird but wonderful sense of his presence that night were all I wanted or needed to reconcile me to his death. What remained was merely mechanical and practical, the proper disposal of a body that no longer housed father's personality, the essence of his being.

As often occurs in casual conversation, we must end without fulfilling the purpose. Maybe next month, with better perspective, I'll set forth some of my reactions that may help you gain a sane and satisfying philosophy with which to face death. Just remember this as a background for any further thoughts on the subject.

Now, just a note for those interested in responses to these "conversations." During March there were thirty-six, five verbal and thirty-one written. Many made sage comments and helpful suggestions, and all are greatly appreciated. With those reported previously, responses have been received from fifty-four Universalists. While the number is still not large, it is encouraging.

—Brainard F. Gibbons

GAUGE OF CHURCHMANSHIP

Seth R. Brooks

One day a friend, who is president of a coal company, was driving me around a large Ohio city to give me an idea of the city he proudly called his home. We came to a power plant which supplied the city with electricity. My friend's company sold the plant its coal, so he stopped and took me in to see the amazing mechanical equipment. I knew nothing about what I was looking at but an engineer showed me a gauge which told how this huge and complicated plant was performing.

It would be wonderful if a church had a gauge to indicate how it is performing. What do the services of worship accomplish? How much good do sermons do? Is the Church School achieving anything? Are the organizations rendering service? Do the members of the church have an influence for good in the community? Is the church running in neutral? Is it losing steam?

I mistrust the sole gauges of the count of the congregation or the church's income, although these are important.

But there is a gauge. It is within individual minds and hearts.

Long ago a preacher had a small congregation but each Sunday an intense little boy came and sat on a front seat. The boy's name was David Livingstone.

The real reading of the gauge in a church is not some hand in a glass case, but the generated spirit which makes individuals go out to live all day long as persons powered by the spirit of God.

EAST-WEST INSTITUTE (Public Affairs)

August 7-14, 1954 — Ferry Beach, Saco, Maine

Theme

THE MEETING OF EAST AND WEST—Problems of East-West Settlement

LEADERS

Solomon V. Arnaldo, UNESCO, N. Y. C.
Richard Pipes, Ph.D., Russian Research Center, Harvard University
Satoshi Arai, Tokyo
Toshio Yoshioka, Japan

SPECIAL PROGRAMS

The Art of the Orient
Miss M. McGinnis, Museum Fine Arts

The Literature and Music of the Orient
Kenneth L. Patton, Boston
William Cowan, Foreign Policy Association
I. R. F. Guests from Holland, Germany

Information, Write Dean, Dana E. Klotzle, Universalist Service Committee, 16 Beacon Street, Boston 8, Mass.
Cost $29.00 - $34.00 plus $5.00 registration fee payable in advance.
Sponsors — The Universalist Service Committee and The Foreign Policy Association

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WORLD CITIZENSHIP CAMP for JUNIOR HIGH YOUTH

August 1-14, 1954 — Beaver Lake, New York

Objective: to provide an intercultural experience for Junior Highs which will help provide the emotional and educational basis for citizenship in One World.

World Folk Dancing
Arts and Crafts
Nature—Woodcrafts
Intercultural Programs and Discussions

Dramatics
World Citizens In Action
Waterfront—Sports
Service Projects

Intercultural Leaders and Members from South America, England, Holland, Japan, Germany, etc.
Cost $50.00 for two weeks — Director, Robert Knights, 35 Quimby St., Haverhill, Mass.
Registrar, Lucille Smith, Betts Memorial Church, Syracuse, New York

1954 Institute Previews

As of April 14th all details of summer institutes across the country are understandably incomplete. However, each institute will have its own flyer. For complete details write the respective deans (or registrars) or the Department of Education, Universalist Church of America.

Ferry Beach, Saco, Maine

(Excepting Youth Laboratory and Seabreeze, all reservations should be made with Rev. D. Stanley Rawson, 51 Columbia Road, Portland 5, Maine, until June 27. After that date, to The Quillen, Saco, Maine.)

Unless otherwise indicated, weekly board and lodging costs are as follows:

Adults: $29.00 - $34.00. Children under 6: 1/3 of regular rate. Children 6 to 12: 2/3 of regular rate. Ferry Beach Park Association membership fee: $1.00. Insurance: 50 cents.

YOUTH LABORATORY—JULY 1-10

Director: Rev. Gordon B. MacKeeman, 26 Kenneth Court, Stoughton, Mass.

For high school young people. Board, room, and insurance $43.50. Registration fee: $5.00. F.B.P.A. dues: $1.00. (All reservations must be made with director in advance.)

SEABREEZE (JUNIOR HIGH)—JULY 10-24

Directors: Rev. and Mrs. Francis Anderson, 28 Charles Street, Braintree, Mass.

For Junior Highers (entering grades 7, 8, 9). Board, room, and insurance: $53.50. Registration fee: $5.00. F.B.P.A. dues $1.00. (All reservations must be made with director in advance.)

EDUCATION—JULY 24-31

Both Education institutes are for parents, teachers, ministers, and all others interested in the church's educational program. This year's faculty for first week includes: Rabbi Abraham I. Jacobson, Ph.D., of Haverhill, Mass., who will give six evening lectures on the Psalms and The Reverend Dorothy Tilden Spoerl, Ph.D., as lecturer and consultant on psychology.

Laboratory school each morning, under skilled teachers, for children up to the Junior High age. Adults observe teaching of a given class. Evaluation session, 4 p.m., daily, with laboratory school teachers, director, and psychologist.

Tuition: Adults $5.00. Children $2.00. For information: Write Rev. Edna P. Bruner, 16 Beacon St., Boston 8, Mass.

EDUCATION—JULY 31 - AUGUST 7

Laboratory School for children up to Junior High Age. Evaluation sessions as above. Special lecturers and consultants to be announced soon.

Tuition: Adults: $5.00. Children: $2.00. For information: Write Rev. Edna P. Bruner, 16 Beacon St., Boston 8, Mass.

PUBLIC AFFAIRS—AUGUST 7-14

Co-sponsors: The Universalist Service Committee. The Foreign Policy Association.

Leaders: Rev. Dana E. Klotzle, Solomon Arnaldo (from UNESCO, N. Y.), William Cowan (Foreign Policy Association), Sutoshi Arai, Toshio Yoshioka, Rev. Kenneth Patton. Registration: $5.00.

ASSOCIATION OF UNIVERSALIST WOMEN—AUGUST 14-21

Dean: Mrs. J. Russell Bowman

AUW Workshops, Churchmanship, Study Course: *India.* Special Evening programs.

RELIGION AND TODAY'S SCIENCE—AUGUST 21-28

Institute designed for lay people and ministers eager to be brought up-to-date on today's scientific insights, to ponder their meanings to religion and life. Physicist, chemist, physician, psychologist, anthropologist, philosopher of religion, educator—will report and lead the thinking on successive days. Watch for further announcements.

Dean: Dr. Robert Cummins. Registration: $5.00

FAMILY FELLOWSHIP—AUGUST 28 - SEPTEMBER 3

Dean: Mr. Robert Knights (of our Haverhill church and of Bradford Junior College).

Morning round table for adults, 9-10:30. Play and story hour for children. Afternoons for swimming, trip to Eagle Island, etc. Informal evening programs.

Tuition: Adults $3.00. Children $1.00. Adult Board and Room rates from $26.60 and up.

YOUNG ADULT UNI-UNI WEEK END—SEPTEMBER 3-6

For Universalist and Unitarian college age and working young adults. Cost: $15.75 plus registration fee. For information: Write Universalist Youth Fellowship, 16 Beacon St., Boston 8, Mass.

Southern Universalist Institute

June 27 — July 2

The Southern School, Camp Hill, Alabama.

Registrar: Mrs. C. Howard Leveritt, 136 Oakland Street, Decatur, Georgia.

Shelter Neck, N. C.

June 6 - 13

FAMILY INSTITUTE

Dean and Registrar: Rev. Charles Reinhardt, R.F.D. No. 1, Clinton, N. C.

Murray Grove

Lanoka Harbor, New Jersey. Rev. Raymond Hopkins, Minister in residence from July 4 — Labor Day (Before July 4 write Mr. Hopkins at 220 Warren Ave., Brockton 10, Mass).

CHURCHMANSHIP—JULY 10-11

Dean: Rev. Phillip R. Giles.

ASSOCIATION OF UNIVERSALIST WOMEN—JULY 12-16

Dean: Mrs. Arthur Webster. Faculty: Mrs. J. Russell Bowman, Mrs. John H. Miller.

JUNIOR HIGH CAMP—JULY 17-31

(For those entering grades 7, 8, 9.) For Universalist - Unitarian youth.

Director: Rev. Keith Munson, 39 Walnut St., Palmer, Mass. Board, room and insurance $46.00. Registration Fee: $5.00. Murray Grove dues: $1.00.

Greater Philadelphia and Liberal Religious Conference

SEPTEMBER 17, 18

Chairman: Rev. David Hayeman. Registrar: Mrs. Lillian Dobbins, 401 W. Stafford St., Philadelphia, Pa. Cost: $5.50.

Pacific Southwest Institute of Religious Liberals

A Family Institute for Universalists and Unitarians, June 19-26.

Dean: Robert L. Leonetti, 9113 E. Isora St., Pic California.

Mid-West, Bridgman, Michigan

Family Institutes, July 11-18 — July 18-25.

Theme: *The Philosophy and Leadership for Be ter Liberalism.*

Dean: Rev. Frank D. Gentile, 16205 Burt Roa Detroit 19, Michigan. Registrar: Mrs. John Ma Phee, Mukwonago, Wisconsin. Board and roor (12 years and above) $26.00, for children: $16.00.

Unirondack

Beaver Lake, New York

(Unirondack, Star Route #4, Lowville, N. Y.)

See *Empire State Universalist* for details, or writ Miss Doris Trafton, 1304 Genesee St., Utica, N. Y or write Rev. Howard B. Gilman, 505 Orwood Place Syracuse 8, N. Y.

July 1-10 Youth Week for LRY. Ages 15 to 18 Cost $28.00 for 10 days, plus registra tion.

July 11-21 Religious Education. Cost $30.00 fo 10 days (Adults) plus registration $21.00 for 10 days (children plus regis tration).

July 23-25 Laymen's Week-end. $8.50 for week end plus registration.

July 25-31 Association of Universalist Women $23.00 for 7 days plus registration $16.50 for 7 days (children) plus reg istration. Dean: Mrs. Arthur Webster

Aug. 1-14 Junior High - World Citizenship. Age 12-14. $50.00 for 15 days. Director Robert E. Knights. Registrar: Mis Lucille Smith, Betts Memorial Church S. Warren at E. Adams Streets, Syra cuse, N. Y.

Aug. 15-21 Junior Camp. Ages 9-11. $19.00 for 7 days plus registration.

Aug. 22-28 Family - Churchmanship. $25.00 for 1 person; $45.00 for man and wife; $57.00 for man, wife and 1 child; $10.00 for each additional child. Plus $1.00 membership and 50 cents for insurance for each person.

Aug. 29-Sept. 4 Family - International Relations. Same rates as for Family - Churchmanship.

Sept. 4-6 Young Adults. $8.50 for week-end plus registration.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

MAY FELLOWSHIP DAY
Friday — May 7

One of the three annual services sponsored by the General Department of United Church Women, May Fellowship Day, is concerned particularly with the responsibility of women in their local communities.

In 1950, in connection with the program, it was proposed that church women become more aware of economic problems, especially as related to women. In order to provide basic information for study groups a fact book, *Our Daily Bread,* was issued. Following this was a study course, *Women as Workers,* which concentrated upon women both as employed and volunteer workers.

The need for spiritual as well as economic security was presented in *Spiritual Security for Today's Families.*

The study outline, *Citizenship — Our Christian Concern,* dealt with political responsibility as something that involves not only casting one's vote at election time but as a continuing and intelligent participation in the process of government.

Now in the fourth year of concern with economic problems, this year's May Fellowship Service "pinpoints the responsibility" with discussion centered upon:

WOMEN AS ECONOMIC CITIZENS

WOMEN IN THE HOME

WOMEN AS GOOD NEIGHBORS

WOMEN AS CONSUMERS

Large numbers of Universalist women will participate in their community observance of this interdenominational service on Friday, May 7. We suggest that local A.U.W.'s give some thought to making use of these excellent materials for continued study and discussion.

WANTED

The April number of the *Universalist Leader* included a report of Mrs. Harry Hersey's efforts to assemble a permanent record of the A.U.W. work in Japan. We have not located a few of the items which Mrs. Hersey feels would help to make her work more complete. If you have any of the items listed below and are willing to part with them, will you please write Mrs. Harry Hersey, Doolittle Home, Foxboro, Massachusetts?

Universalist Leaders from the late 1890's and the early 1900's which included feature articles on the Japan program.

Photographs of Dr. Perin, the Rev. Edgar Leavitt, the Rev. L. Weston Atwood. Information regarding a former worker, Alice Rowe.

KNIT FOR KOREA

In response to the appeal which appeared in *The Universalist Leader* and *The Bulletin,* well over one hundred individuals requested the leaflet, *Knit for Korea.* In addition to these, we have received many requests from local groups, and we are continuing to fill orders for this leaflet in response to the mention made of it in the A.U.W. Packet sent out from the office in February.

Since the shipments are sent directly to the ARK warehouse, we have no final record of all the articles that have been sent but we know that Universalist women have made a sizeable contribution to the need for knitted articles for the civilian victims of the Korean war.

REPORT OF THE WIDER FELLOWSHIP OF UNIVERSALIST WOMEN

In October, 1953, I sent out the usual fall letter to one hundred forty-one members of our Wider Fellowship of Universalist Women, telling them a bit about the summer work of the camps, about the Andover Convention, and suggested that perhaps they would like to send fifty cents toward the printing costs of *The Bulletin* which is mailed to each woman whose name is listed in the office files.

Many replies were received, and fourteen people sent a total of eleven dollars for *The Bulletin;* one purchased a *Yearbook,* and another sent a contribution for the Camps. Three women paid the one dollar membership-at-large dues, making a total of seventeen who are now doing so.

In May we will send out the annual Spring letter. Many of our members are sick and shut-ins and they look forward to having this word from the A.U.W.; notes of appreciation come from many of them. With the letters, a bit of literature is always enclosed, and either a stocking or baseball coincard. Many of these women, who can afford to do so, seem to like to contribute their bit.

We ask that all persons keep these isolated persons in mind and send in the names of any they think might like to be included in this Wider Fellowship of Universalist Women.

—Bernice Cunningham,
Chairman

* * * *

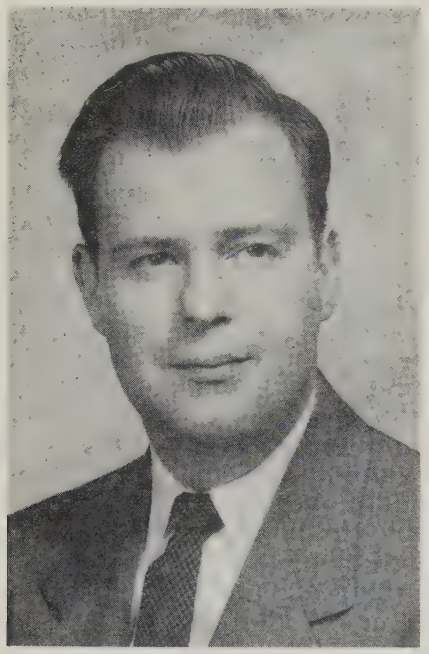
Mrs. Benjamin B. Hersey, A.U.W. President, will be the speaker at the Massachusetts A.U.W. Convention to be held May 11, 1954 at Swampscott, Massachusetts. One of the members of the Executive Board, Mrs. Arthur W. Webster, will conduct the service of worship and memory.

* * * *

Mrs. J. Russell Bowman, A.U.W. Executive Director, will be the luncheon speaker at the Illinois A.U.W. Convention which is to meet on Saturday, May 15, at Joliet, Illinois.

News of Churches and Church People

COMING EVENTS AT THE BIRTHPLACE AND CAMPS



Robert B. Vail of Belfast, Maine
Director of the Elliott P. Joslin Camp

About this time of the year we start to make rings around certain important dates on the calendar. For instance, when you have read this article, there will have been a meeting of the Clara Barton Birthplace Committee on April 29, at the home of Mrs. Lester W. Nerney of Attleboro.

We remember that there are to be two groups of young people at the Joslin Camp on the week ends of May 29 and June 5. The young people will come from the West Hartford Church and from Stoughton and Braintree. We welcome these young people to our camps for we know that as they work together and play together on the camp sites, helping to make them ready for the opening days, they come to know them better. They develop a greater interest in their welfare and admiration and love for their service.

Scarcely will the last young person have left the camps before our own Committee will assemble at the Clara Barton Camp on June 10 for its work spell. At this time the Gift Shop Committee will be especially busy. Mrs. Philip R. Giles, Mrs. Dana E. Klotzle, and Mrs. Lester W. Nerney will go over all of the attractive articles which have come from our women's groups, price them and arrange them so attractively that the tables will become irresistible to the buying guests who come to us on Flag Day.

Of course, this is the next important date — June 12 — at which time we shall hold our annual Flag Day program a portion of which will take place at both the Joslin Camp and the Birthplace of Clara Barton. We hope to have Dr. Joslin with us. There will be Dr. Gibbons, our General Superintendent, and others participating in the short programs which will make your visit a memorable one.

On June 23, our staff members will arrive at both camps for a pre-camp orientation period. On Sunday, June 27, the camps will be crowded with cars and parents and children. This is the opening day. Gradually the cars and the parents will depart and then our camp program for the season will get underway.

All of these dates are important but to you June 12 will stand out as the day when you will visit the camps in large numbers. We look forward to shaking your hand, and joining with you in the good fellowship during the picnic hours on the grounds.

Like a child with a huge piece of chocolate cake with fudge frosting, we have saved the frosting until the last paragraph! We are thrilled to pass on to you something about which we have dreamed many a year and which now may become a reality. Our good friends of the Heckscher Foundation for Children, the Foundation which has already built a cabin at each camp and last year gave us The Heckscher Recreation Building at the Joslin Camp, have once again blessed our work with a gift of three thousand dollars which will be used for a double tennis court this season at one of the camps. It just may be possible to divide the gift and add to it enough that courts may be enjoyed at bo camps! For who knows what we m find on our desk almost any morni to confirm this possibility?

—A. E.

DR. MANNING RESIGNS

Dr. Stanley Manning, minister the Universalist Church in Galesbur Illinois, presented his resignation the annual meeting of the Church Ja uary 12. The resignation was accep ed by the congregation to becom effective when his successor is calle Until that time, Dr. Manning wi continue to serve as minister there an will live in Avon.

Dr. Manning has been minister i Galesburg on a part-time basis fo three years. Previous to that he serve the Church in Avon. He is also ser ing as secretary of the Illinois Un versalist Convention and its Fellow ship Committee.

With the help of the State Conve tion, the Church in Galesburg is pla ning to call a full-time minister an to embark on an aggressive campaig of expansion.

FRIENDS OF FERRY BEACH

Again it is time to make this annua appeal for household things which ru out at Ferry Beach just as they do i our homes. This year our needs in clude huck hand towels, pillowcase and bureau scarfs.

Your response last year was th same warm generous response we hav always received from our many Ferr Beach friends. Your co-operation i needed again this year.

Please send your gifts to Mrs. Wil liam R. Walsh, 17 Thayer Place, South Braintree, Massachusetts, president of the Ferry Beach Park Association, Ladies' Aid.

—Eloise Wellington,
Recording Secretary

PERSONAL

The Rev. John Farmakis has re signed his pastorate at the First Uni versalist Church, Saugus, Massachu setts. Mr. Farmakis was called to ac tive duty as naval chaplain March 18,

MASSACHUSETTS UNIVERSALIST CONVENTION
Tuesday, May 11, 1954

:00 A. M. Registration.

:30 A. M. Massachusetts Association of Universalist Women. Sixty-ninth Annual Meeting, Mrs. Roger F. Etz, President, presiding. Greeting: Mrs. Percy Usher, Pres., Swampscott A. U. W. Reports: Recording Secretary, Corresponding Secretary, Treasurer and Auditor. Report of Committee on Nominations. The President's Message. Report of Committee on Credentials. Balloting. Report of Business Committees. Announcements.

:30 P. M. Luncheon (a) M. A. U. W. in Parish Hall. (b) Ministers, at Hawthorne-by-the-Sea.

:30 P. M. M. A. U. W. Business continued. Pledging, Mrs. John C. DeWolfe. 1. Jordan Neighborhood House. 2. Leadership Training at Ferry Beach. 3. Outreach. Report of Committee on Elections. Actions on Minutes of the Day. Service of Allegiance, Mrs. Walter Swett.

2:30 P. M. Address - "Your Association and You." Mrs. Benjamin B. Hersey, President, Association of Universalist Women. Service of Worship and Memory - Mrs. Arthur W. Webster.

3:30 P. M. Coffee Hour, with Reception to Incoming Board.

4:15 P. M. Joint Meeting, M. A. U. W., M. U. M. A. Discussion: "Our Common Responsibilities," Mrs. J. Russell Bowman, presiding.

6:30 P. M. Supper.

7:45 P. M. Mass Meeting - Rev. Kenneth Hawkes, presiding. Music: Mrs. Eleanor Scott, Soprano, Mrs. Robert Loring, organist. Address: Dr. Brainard F. Gibbons, General Superintendent, Universalist Church of America.

Wednesday, May 12, 1954

:00 A. M. Registration.

:30 A. M. Official Calls.

:45 A. M. Massachusetts Universalist Convention. Business Session - Rev. Kenneth C. Hawkes, presiding. Report of Committee on Nominations. Nominations from the floor. Department Reports: Appropriations, Church Extension, Education, Finance, Promotion, Public Relations, Young Adults, Fund Raising. Report of Credentials Committee. Report of Treasurer and Auditor. Report of Superintendent. Report of Field Worker. Report of Executive Committee.

:00 P. M. Polls Open. Balloting until 8 P. M.

:30 P. M. Luncheon - Dr. Emerson Lalone, presiding. "Universalism, A World Faith in Action," Rev. Dana L. Klotzle.

:00 P. M. Universalist Men - Ralph Dennis, chairman.

2:15 P. M. Department of Education, Rev. Gordon B. McKeeman, presiding.

3:00 P. M. "Our Theological Schools," Speakers: Mr. Kingsbury Badger and Dr. Emerson Lalone.

4:30 P. M. Occasional Service - Rev. Harry M. Sherman, presiding. Welcome to New Ministers - Dr. Clinton Lee Scott. Occasional Sermon - "For Such A Time as This," Rev. Gordon B. McKeeman. Offering for Ministerial Relief - Cyrus Springall. Communion.

6:00 P. M. Dinner.

7:00 P. M. Massachusetts Universalist Convention, business continued. Presentation of Budget. Report of Resolutions Committee. Report of Committee on Credentials. Report of Balloting. Closing Meditation-Rev. Keith C. Munson. Adjournment.

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OBITUARIES

GEORGE A. UPTON

George A. Upton, one of the most widely-known and respected Universalist laymen in New England, died in the hospital at Salem, Massachusetts, March 23, after several weeks' illness. Mr. Upton, who recovered from a grave surgical operation seven years ago, had been in reasonably good health until a few weeks back.

George A. Upton was a native of Salem, born July 7, 1888. Mr. Upton married Mary Patterson of Salem. Mr. and Mrs. Upton lived for several years in Brooklyn, New York, Pittsburgh, Pennsylvania, and Mount Vernon, New York where Mr. Upton practiced his profession of insurance broker. About twenty years ago, the Uptons returned to Salem where they have since lived.

George A. Upton served both his community and his church most effectively and without fanfare. He was director of the Salem Five Cent Savings Bank and for many years financial advisor of the Samaritan Society of Salem. In the local church, he served various terms in the offices of deacon, chairman of the Board of Trustees and treasurer.

The larger church called for and got Mr. Upton's willing, efficient service in a wide variety of jobs. He served successively as president and treasurer of the Massachusetts Universalist Convention. He was also director of the Massachusetts Fund and for a period treasurer of the Ferry Beach Park Association. He also served as a member of the Finance Committee of The Universalist Church of America. For eight years, he was the hard-working treasurer and a member of the board of directors of the Universalist Publishing House.

Funeral services were held in the First Universalist Church of Salem, Friday afternoon, March 26. The Rev. Arthur A. Webster, minister of the church and long-time friend and associate of Mr. Upton, officiated.

Mr. Upton is survived by Mrs. Upton, two daughters, Marjorie (Mrs. Charles H. P. Copeland), Salem, and Lois (Mrs. Edward Knight), Lenox, Massachusetts, and three grandchildren, Mary Elizabeth Copeland and David and Sylvia Knight.

CHESTER HUTCHINGS,

Chester W. Hutchings, Jr. died his home in Salem, Massachus March 30, after a long illness. fore the illness, Mr. Hutchings for seventeen years an employee of editorial department of the *Salem E ning News*. He had served also public relations officer for the Sa Red Cross Chapter and he had b president of the Men's Club of Salem Universalist Church of wh he was a lifelong member. He also a member of the Naumkeag Ch ter of De Molay and member and c time secretary of the local Ameri Newspaper Guild.

Chester was a familiar figure Ferry Beach for the last five ye There he met and made many go friends.

Chester W. Hutchings, Jr. is s vived by a son Chester, two daught Helen and Jane, and his parents and Mrs. Chester W. Hutchings,

HOLLYWOOD INSTALLS OUTDOOR LIGHTING

The Hollywood California Chu has installed a new complete system outdoor lighting. The church on an elevation reached by fifty f of walks and steps which have b dark and dangerous. The new lig ing system includes ornamental sta ards at the sidewalk, light upon sign in the yard, and a system floodlights to cover the entire front the building. On its eminence, building, when lighted, stands above Hollywood Blvd. in a vivi attractive picture.

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BOOK REVIEW

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The typography of this little book is easily readable, which gives it an extra bit of usefulness in these days of eyestrain.

—E. H. L.

MASS. FELLOWSHIP COMMITTEE

Transferred—the Rev. Carl Seaward to Maine, the Rev. Scott C. Siegle to Kansas, and the Rev. Amos C. B. Murphy and the Rev. John Farmakis to the jurisdiction of the Central Fellowship Committee.

—RAYMOND M. SCOTT, *Secretary*
April 6, 1954

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PASTORAL CHANGES

The Rev. John Cummins from Brunswick, Maine to Waltham, Mass., April 1, 1954.

The Rev. Russell W. Lockwood from Binghamton, N. Y. to Muncie, Indiana, June 1, 1954.

The Rev. John E. MacMartin from Munroe, Wisconsin to Stockton, Illinois.

Dr. Wallace Maxey has resigned from Los Angeles, California.

The Rev. Robert L'H. Miller from Framingham, Mass. to Melrose, Mass., September 1, 1954.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Granted to Mr. Clarence H. Lewis a letter of license as minister.

ESTHER A. RICHARDSON, *Secretary*
March 29, 1954

CONNECTICUT A.U.W.

The Annual Convention of the Association of Universalist Women of Connecticut will be held in the Universalist Church in Bridgeport, Connecticut, May 14, 1954 at 2 P.M.

Reports will be given, officers elected, and such other business transacted as should come before said Convention.

—Shirley L. Raspe, Secretary

ILLINOIS UNIVERSALIST CONVENTION
Official Call

The 117th annual session of the Illinois Universalist Convention will be held in the First Universalist Church of Elgin, beginning on Friday, May 14, and closing on Sunday, May 16, 1954. The Convention will hear reports, adopt plans for the coming year's work and elect officers for the ensuing year.

An amendment to the Convention's Bylaws will be presented, providing for a Committee on Fellowship to serve the entire area of the Midwest Association of Universalists. When similar action has been taken by the five Conventions in the Association, the present Illinois Fellowship Committee will be dissolved, and its work turned over to the Regional Committee, which will consist of one member from each of the five States.

STANLEY MANNING, *Secretary*
March 22, 1954.

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